

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BRITISH AND FOREIGN BIBLE SOCIETY.

Fourteenth Anniversary.

EXTRACTS OF SPEECHES.

Continued from p. 196.

LORD TEIGNMOUTH.

"*Gentlemen*—I cannot sufficiently express the happiness which I feel, and my gratitude to the Author of it, in being permitted once more to attend the Anniversary of our Institution, and to rejoice with the members of it on its past success, and encouraging prospects. The experience of fourteen years has realized the hopes with which the Society, in humble dependence upon the divine favour, began its career; and we are now, more than ever, authorised to indulge the confidence, that the liberality which has accelerated the exertions, and enlarged the operations, of the Society, will never relax, while the inhabitants of any portion of the earth implore or require its assistance.

"But while we contemplate the auspicious results of our Institution with the delight they cannot fail to inspire; while we reflect, with complacency, on the honour this country has acquired in the estimation of foreign nations, by an institution which has gained their respect by the piety, and their affections by the benevolence of its object; while we rejoice in the distinguished privilege of being ourselves the almoners of the bounty of Heaven, and in the assurance so well substantiated, that by the distribution of the imperishable treasures of divine truth and knowledge, we have been the means of enriching those who were poor, of communicating instruction to the ignorant, and consolation to the afflicted; it behoves us, with your Committee, to ascribe the origin and the whole success of our Institution to Him alone, to whom the glory is due: and to say, with devout gratitude, 'Not unto us, O Lord, but unto thy name, be the praise.'

"Our joy thus chastened may be freely indulged; it springs from a pure source; it is no selfish gratification, but that which arises from the successful accomplishment of a sacred duty, combining, in its object, the glory of God, and the advancement of human happiness, through time and eternity.

"I shall not expatiate on these topics before the present assembly, as motives to perseverance in our great undertaking; those who have tasted the luxury of beneficence, will want no inducement to continue their repast.—But if my voice could reach any who have not associated themselves with us, I would affectionately say to them, borrowing an expression of my Right Honourable Friend, the Chancellor of the Exchequer, 'Come, my Christian Brethren, enjoy with us this feast of benevolence; unite your endeavours with ours, to give refreshment to the weary and heavy laden pilgrims of the earth, to dispense that light which was graciously revealed to cheer the despondency of a benighted world. Behold, and pity many millions of your fellow-creatures, who are wandering in the mazes of idolatrous superstitions; partake with us the duty and delight of giving them a guide, which will show them 'the way, the truth, and the life.' Look round on countries over which the Sun of Righteousness once diffused his lustre, but which are now enveloped in the mists of spiritual darkness and ignorance. Join your endeavours with ours to restore to them the long intercepted light. Look round also on your numerous brethren, who are suffering affliction. Unite with us in bestowing upon them that which will give them real and abiding consolation.—The charity in which we invite your participation, is sanctified in its means and its end. We distribute not the meat that perishes, but that spiritual food which will gladden and invigorate the soul. The effects of your benevo-

lence, thus applied, may extend to generations yet unborn; and the prayers of those who are benefitted by it, may draw down blessings on yourselves, your children, and your country.

"These sentiments, which I trust are too deeply engraven on my heart, ever to be obliterated, will afford a test of my unabated devotion to the cause in which we are engaged; and I offer them as the most acceptable return in my power, for the honour conferred upon me by your resolution."

The Rev. RALPH WARDLAW, Secretary of the Glasgow Bible Society.

"Thirteen years ago, my Lord, I had the pleasure of being a silent spectator and hearer at the First Anniversary of this Institution: and I should have been pleased, had your Lordship and the committee permitted me the same pleasure, on the present occasion. And yet, I know not whether I ought to say so; for while I feel a diffidence, which I hope is not affected, in coming forward to address such an assembly as this, I do feel, at the same time, a glow of sacred satisfaction and delight, which in some measure, contributes to lift me above the fear of man; while I express my warm and growing attachment to the cause of the British and Foreign Bible Society. And I participate in the satisfaction expressed already, this day, arising from the progressive triumphs of this institution, from the time of its formation to the present hour.

"If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction, that, so soon after, a Society should exist, spending at the rate of Fourscore Thousand Pounds a Year, in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision, converted in-

to a reality; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends; and every fresh assault has only confirmed its stability, and brought forth its righteousness as the light, and its judgment as the noon day. Yes, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper, by the blasts by which it has been assailed; it has extended its branches the more widely, and been covered with the more abundant fruits of salvation for mankind; and amidst all the blasts brought upon it, not a leaf of its lovely foliage has been given to the wind. Then my Lord, when I consider the object of this Society, and how dear that object must be to the God of the Bible, that God who doeth marvellous things; I do not feel, that I am presumptuous in applying to this Institution the language of ancient inspiration; 'When thou passest through the waters, I will be with thee, and through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.' In the midst of all the assaults that can be made on this Society, we may sit down, and sing Martin Luther's Psalm, 'God is our refuge and strength;' and possess our souls in tranquility and perfect peace.

"My Lord, I consider the British and Foreign Bible Society, as having wrested from infidelity two of its favorite sarcasms and reproaches, which it has cast upon Christians. The first I

allude to, is, the reproach of supineness and indifference among Christians, with regard to that Bible which they profess to believe. Well might the infidel be astonished, and well might he sneer at Christians who professed to believe it, and yet seemed to show so little concern about diffusing the knowledge of that Book which they profess to regard as the Book of God; and the knowledge of which they conceive to be connected with the eternal well being of their fellow creatures. But, my Lord, that reproach is now rolling away, and infidels must see, that Christians are in earnest about the Bible. May we all show the most anxious and increasing zeal to diffuse the knowledge of it through the earth!

"The other reproach I alluded to, my Lord, is, the reproach of alienation and discord among the friends of the Bible. Certainly, this Society has contributed most extensively to take from infidelity this topic of reproach. I speak for Scotland, when I say, that this Society has materially changed the aspect of Christian society there. Multitudes have met, that never met before, and have wondered how they could agree so well. They have looked one another in the face, have embraced one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberties, the bond of our social union, and the ground of our hopes for eternity.

"No feature of the present times strikes me as more interesting, than the fact, that the zeal of Christians to *give* the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to *receive* it. And that desire to receive it, appears to spring from a principle of want.

"There seems to be a general feeling getting abroad in the world, of the unsatisfactoriness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, 'Wherewith shall I come before the Lord, and bow myself before the most high God?' Whatever be the distress

of man, it is distress which the Bible relieves. It is sent to men whether savage or civilized, to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come but from Him who has adapted his Gospel to our necessities? 'As it is appointed unto men once to die, and after death the judgment; so Christ was once offered, to bear the sins of many, and to them that look for him, he shall come the second time without sin unto salvation. I look upon the present assembly, my Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the blessing of Heaven to accomplish. I cannot help viewing our present Meeting, as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we rear our altar to God, here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow creatures yet destitute of the Bible, who are 'living without God, and without Christ, and without hope in the world.' Here we raise our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and good will to men:' while it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which

every Protestant should be forward to avow; that the Bible itself is able to make men wise unto salvation, through faith which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies, and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the World. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle, you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise: we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the Most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton, who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frank incense and myrrh, for these her soil does not yield: yet, my Lord, her sons are distinguished for the faculty which by a sort of Midas-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion."

From the Missionary Register.

CHURCH MISSIONARY SOCIETY.

EIGHTEENTH ANNIVERSARY.

Freemason's Hall was crowded at an early hour.

The President, Lord Gambier, took

the Chair, at two o'clock; and opened the meeting by an address of great simplicity and devotion, to the following purport:

If the redemption of a lost and ruined world, purchased by the blood of the Redeemer, is the greatest blessing that Almighty God bestows on fallen man; then, surely, the most sublime and delightful work in which a human being can engage, is the diffusion to others of the light of the Gospel. This is the great and glorious work in which we are engaged; and we may justly say, *Hitherto hath the Lord helped us!* May the presence of our Blessed Lord be felt among us, and by all of us, this day! May this Meeting have, indeed, the character of a holy assembly! May what shall be said, be spoken in Godly sincerity and simplicity, with a single eye to the Divine Glory!

An Abstract of the Report was then read by the Secretary, which occupied about an hour; many of the details being reserved for the press, in order to shorten the duration of the Meeting.

Under the head of Funds, it was reported, that an increase had taken place in the Income of the Eighteenth Year, equal to the increase of the Seventeenth; having advanced, in the Seventeenth, from £17,000 to £20,000; and, in the Eighteenth, from £20,000 to £23,000. While the income of the two years thus amounted to £43,000, the Expenditure reached £41,000; that of the Seventeenth Year being £22,000, and that of the Eighteenth £19,000. The average Income of the two years was thus £21,500; and the average Expenditure £20,500. The Committee have, since the Anniversary, come under large acceptances and engagements to different Missions.

The state of the Missions was reported, under Seven principal Divisions;—the MEDITERRANEAN, the CALCUTTA and NORTH INDIA, the MADRAS and SOUTH INDIA, the CEYLON, the NEW ZEALAND, the WEST AFRICA, and the WEST INDIES.

From the details which the Printed Report will contain of these Seven Missions, some most encouraging particulars were brought before the Meeting respecting the influence of true piety on many of the Liberated Negroes in Sierra Leone, and the awakening among them of a Missionary Spirit, which had a great effect on the Members.

The Treasurer, John Thornton, Esq. then read the statement of the Accounts for the Year, and made some appropriate remarks thereon.

In submitting to the Meeting the adoption of the Report, the Bishop of Gloucester addressed the Members in a manner peculiarly calculated to cherish that devotion and simplicity of spirit which the opening of the President and the statement of the Report had awakened. In allusion to some expressions of gratitude toward himself, his Lordship earnestly exhorted that all such feelings should be absorbed in the sense of gratitude due to their Blessed and Glorified Saviour; and traced, in a most affecting manner, the obligations under which the Christian lies to his Saviour, under a sense of guilt and pollution in the presense of a Just and Holy God—in the varied temptations and trials of life—and in the prospect of death and eternity. In all situations, and under all circumstances, he found Jesus a friend—touched with a feeling of his infirmities, having been in all points tempted like as we are, and able, therefore, to succour them that are tempted. It was then, in the highest sense, the grateful duty of every Christian to advance the glory of his Lord; and to lend himself, with all his powers, to the fulfilment of that declaration, *Other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold, and one Shepherd.*

After enlarging very feelingly on these topics, his Lordship proposed to the Meeting the following Resolution:—

[That the Report now read be re-

ceived, and printed under the direction of the Committee; and that, in adopting this determination, this Meeting cannot but express its satisfaction at the statements made in the said Report, of the augmentation of the Society's friends and resources, and of the corresponding growth of its exertions: and this meeting feels, that it has reason to be thankful to Almighty God, that, under various difficulties, prospects are opening in the Mediterranean, in Ceylon, and in New Zealand—Schools and native Teachers are increasing in India—Education is advancing in the West Indies—and that the Society is enabled to render effective assistance to the translation and diffusion of the Scriptures, the Liturgy, and other publications—and, more especially, that it pleases God to grant such success to its exertions in Western Africa: and this Meeting feels hereby called upon to pledge itself, in humble dependence on the Divine blessing, to pursue the great objects of the Society, with renewed perseverance and Zeal.

James Stephen, Esq. Vice President of the Society, having seconded this motion, it was carried unanimously.

We would gladly insert, if our room would allow it, the whole of Mr. Stephen's appeal to the judgments and hearts of the Members. He rose, with much pleasure, to second the motion of his Honourable and Right Reverent Friend, toward whom he uttered many eloquent expressions of affection and respect, which drew forth the cordial sympathy of the whole Meeting. Mr. Stephen rejoiced thus to give an early voice to the feelings of the assembly; for he considered it impossible for any man to hear the Report read without sentiments of joy and gratitude. If there were prejudices against the Society, he was sure that it was not in the power of man to hear that Report with candour, without throwing his prejudices to the wind, and actually regretting that he had not become a Member of the Society. He was particularly impressed by the affecting

statements of the Report respecting the Liberated Negroes. On this topic Mr. Stephen enlarged; and, with his peculiar energy, urged the duty of determined and persevering exertions to remunerate Africa for her enormous wrongs. He adverted, with much exaltation, to the springing up of native Missionaries, under British protection, who would tell to their various tribes the wonderful works of God: but he reminded the Meeting, in forcible terms, of the necessity of closely watching the secret workings of that spirit of cupidity, which was plotting to effect its objects by insinuation, when it could not accomplish them by open means. Among other inventions to blacken the African character, by those who wished to maintain over the natives a usurped dominion, they were accused of being Cannibals. If they were cannibals, some evidence would be found of this among the Negroes of the West Indies: but it seemed that they had left these habits behind them in their native country.* He trusted that the spirit which had animated the benevolent Bishop Porteus, now in heaven, toward the Negro race, would continue to animate the Society and all the friends of Africa. The present opportunity of improving Africa was great: if lost, it might never return. *Forgetting, then, in this race of charity, those things which are behind, and reaching forth to those things which are before, we should go on, from strength to strength, in the name of the Lord; till, at last, that great promise would be fulfilled, I will give unto thee the hea-*

* At the Annual Meeting of the Wesleyan Missionary Society, Mr. Davies, from Sierra Leone, reported an instance of Cannibalism recently discovered among some of the Negroes, lately recaptured, and landed in the Colony. Mr. Stephen's view is, doubtless, perfectly just, as it applies to the Negroes generally; and the intention with which it is attempted to degrade the unhappy natives of Africa, by fastening on them this stigma, cannot be too indignantly reprobated. But were the Africans to a man cannibals, this would furnish no excuse for usurping a dominion over them; but would supply the strongest additional motives to every sincere Christian to labour for their conversion.

then for thine inheritance, and the uttermost parts of the earth for thy possession.

Mr. Wilberforce, in moving thanks to the various friends of the Society, in which he was warmly seconded by Admiral Sir James Sumarez, adverted, with much affection, to the forcible and pathetic appeal just made by his dear friend and relative, Mr. Stephen. Among many other observations, in his accustomed style of eloquence, he remarked, that it was affecting to think that all attempts for the purpose of exploring Africa, with a view to the interests of science or of commerce merely, had failed; but he had no doubt that the Almighty would ultimately prosper those designs which had a higher end: he had no doubt, but that as Missionaries went forth with the glad tidings of salvation, God would open their way, even to the remotest regions of that unknown land.

The Bishop of Norwich then proposed the following resolution:—

That this meeting, while it cannot but regret that opposition, which the Society has encountered during the last year, thankfully acknowledges the advantages derived to it therefrom; in the still warmer attachment and zeal of its members, and in the augmentation of their number; and the Meeting witnesses, with pleasure, the rapid increase of a conviction among the Members of the Established Church, of their obligation to support Missions among the Heathen.

Never, in the course of a long life, his Lordship remarked, had he felt more satisfaction than he now did in making this motion. That the knowledge of the Gospel would, sooner or later, be revealed to all the ends of the earth, was clearly taught in the Word of God; but by what means this great work was to be effected, was beyond human comprehension, till Bible and Missionary Societies pointed out the road. By their exertions, the knowledge of the Redeemer would be finally extended all over the earth. It

should be gratifying to every Member of the Church, and particularly to her Ministers, that the Society was endeavouring to remove a reproach long cast upon her, of being more negligent than others in using means to propagate the Gospel. It was equally pleasing to recollect, that the Society had Missionaries, who would yield to none in zeal or discretion, but, unmindful of danger, penetrated the darkest regions of the earth. It might have been hoped, that an institution so benevolent and scriptural, would have received unanimous support; but it was opposed in a quarter where opposition would have been least expected. It was, however, the duty of the Society to meet asperity with humility, and accusation with mild argument. The angry passions would be thus sacrificed, and prosperity granted to its labours in the work of the Lord.

The Rev. J. W. Cunningham having seconded the motion of the Right Reverend Prelate, it was carried with peculiar expressions of the cordial assent of the Meeting. Mr. Cunningham's address was entirely in the spirit of the motion. He referred, with particular pleasure, to the conciliatory temper which he witnessed in attending the late anniversary of the Bristol Association.

At the close of the meeting, the whole assembly stood up, and joined in singing the 117th Psalm.

"From all that dwell below the skies."

The Collections made at the Sermon and Meeting, including several Donations of £50 each, amounting to about £380. One of these donations was sent by a young gentleman, for the West African Mission, in consequence of what he had heard at the Meeting of the state of some of the Liberated Negroes.

We have just received our London publications for July, but have only time for a few Extracts.

OTAHEITE.

Letters from the Missionaries at Eimeo, with their Journal up to Sep-

tember the 22d, 1817, have just been received; together with Letters from the Rev. Mr. Marsden, and other friends, in New South Wales.

Mr. Marsden, in a letter dated *Paranatta*, May 17, 1817, says, 'The Missionaries in the *Harriet* have all arrived, and shall be forwarded as soon as possible to the islands. The *Active* is gone to New Zealand, but may be expected in six or seven weeks: there is no prospect of any opportunity before that time; they shall not be detained a day longer than necessary.'

A letter from Mr. Eyre, dated *Paranatta*, Dec. 10, 1817, congratulates the Directors on the success which has at length crowned their efforts: he says, 'O, what a glorious recompense for all the expense, as well as all the toil and anxiety, that have been experienced! I have lately received several letters from our dear brethren, which uniformly testify that the Lord is doing a great work among the people: their attention to the means of grace evidently shews that God has, as once at Corinth, 'much people' there. What cannot our God accomplish when he is pleased to work!'

Mr. Eyre has enclosed a letter from King POMARE to him, with a translation. We hope to present this to our readers next month.

A letter from Mr. Barff, dated *Sydney*, N. S. W. August 28, 1817, expresses his regret in being detained so long in New South Wales, and his satisfaction on the arrival of more Missionaries for Otaheite. He then says, 'the ship (the *Active*) is nearly ready for sea; and we expect to sail on the 30th or 31st for our destined port.' (We may hope therefore that they arrived in Otaheite by the beginning of November last.) In a *Postscript*, he says, 'My brethren and sisters are well. Mr. and Mrs. Threlkeld, from Rio, have joined us.'

Mr. Threlkeld, who writes from the same place, Aug. 20th, 1817, mentions that Mrs. T. was delivered of a son July the 9th. 'We expect, i.e. says, 'to

sail in the *Active* next week for Taheite.

LETTER FROM THE ISLANDS.

Mr. Orsmond, who arrived at Eimeo in May 1817, writes from *Papetoai*, in Eimeo, June 30, 1817. "Our voyage," he says, "from the Colony to Eimeo was long, but safe. The field is large, and white; and all I need now is prudence, perseverance, unquenchable love for souls, the wisdom of the serpent with the harmlessness of the dove, and the gift of the Holy Ghost. The brethren here are very kind, and are anxious to spend the remainder of their lives in the cause of God."

"I am learning the language from Mr. Nott. I have written three prayers in the Taheitean language, one of which Pomare copied as soon as he saw it. There is nothing I so much desire as to be useful to these poor benighted people. They cry for instruction; they call for our exertions; they demand the vigilant improvement of every minute for their eternal welfare. Soon, I hope, with the blessing of Jesus, to speak to them. Let us still share in your prayers, and we hope, while our pulses continue to beat, to seek the prosperity of Zion. The natives say to me, 'Make haste, and learn our language, that you may be able to teach us.' This has been said by several; indeed from the first it has continued to ring in my ears. I have at this moment a letter before me from Pomare, stating his determination to visit England. My dear wife is at present very ill."

"A little time since there was some uncommon lightning at Taheite; and the natives went to the mountains and caves, and brought forth the gods that had not been consumed in the fire, and prepared to burn them, supposing that God was angry with them for keeping them at all. Conscience is a faithful monitor. Mr. Barff will, I hope, soon be here."

Mr. Nott writes from Moorea, (Eimeo) July 2, 1817; we extract a few sentences. "To us, who have seen what these

people formerly were and witness what they now are, the change appears to be great. A few years back we were obliged to entice them to hear the word; and frequently when endeavouring to collect a few of them together, they would escape from us if they could, by skulking behind a tree, or running into a bush: but now we see them coming many miles to receive instruction; and, of their own accord, building spacious places of worship in every district; in which they meet themselves every Sabbath, and every Wednesday evening for public prayer; and this is common in all the islands. Surely the change is great, even admitting that but few know the grace of God in truth."

"On the 12th of Feb. last, we were favoured with an addition to our number by the Arrival of Brother Ellis, wife, and infant daughter. Brother Orsmond, who arrived here the latter end of last April, is attending on me daily for instruction in the language; and I have no doubt he will make a great and speedy progress. At present I am translating the Acts of the Apostles."

Extract of a Letter written by Mr. Davies, in the name of the Brethren. Eimeo, Sept. 22, 1817.

"We have printed (for the press is arrived and in operation) a new edition of the *Spelling-Book*, a copy of which accompanies this; and we expect, in a day or two, to finish an edition 2,300 of our *Taheitan Catechism*; to which a number of interesting *Scripture Lessons* have been added: of these latter, which occupy 16 pages, we have printed 1100 extra copies, for the use of such as are already furnished with Catechisms, there being 1000 Catechisms, formerly printed in the Colony, in circulation."

"We expect to proceed without delay in the printing of *LUKE*; for which the paper brought from England is reserved. We hope then to print the gospel of *MATTHEW*; more than two-thirds of which is translated, but this

must depend on our receiving an adequate supply of paper.'

From the Journal many interesting passages might be selected, but we are obliged to reserve them for the next number.

SOUTH SEA ISLANDS.

Extract of a Letter from Mr. James Hayward, one of the Missionaries in the Society Isles, to a friend in London.

Concluded from p. 152.

They have renounced their former system of thinking and acting, and it devolves on us to model a new one for them; and to do this, great circumspection and stability is requisite; for whatever error we now commit is likely to be attended with the most serious consequences.

The Christian religion, as a system, is now the religion of Taheite. And since it has been embraced by the inhabitants, a reformation has taken place among them—they have almost entirely laid aside their vain and obscene amusements. The men, women, and children, now all eat together; and although this may not appear to be of much consequence, yet their former custom led to many evils.

Circumstances, at some of the Leeward islands, have been similar to those which have occurred here—for, there, a war was projected by the idolatrous party, to oppose those of their countrymen who had embraced the gospel; and notwithstanding repeated offers of peace, they obstinately persisted in their design, until they compelled the *Bure Atua*, or Praying People as they are called, to come to an engagement, which terminated there also unfavourably to the projectors of the war.—Since then, the greater part of the inhabitants of these islands have renounced paganism, and by their conduct have said, 'What have we to do any more with idols?' This is a revolution, which the most sanguine mind could not have anticipated.

From the Missionary Register.

The Rev. Deocar Schmid has transmitted from Madras, under date of October 8, 1817, some information respecting Jerusalem and Persia, which he gathered from an Armenian Bishop who is on a visit to India.

INTELLIGENCE RESPECTING JERUSALEM.

I was lately in the Armenian Church here, in order to see the worship of the Armenians. I witnessed there a very pompous worship; and stranger ceremonies, and in greater number, than I have seen even in Roman Catholic Churches. It is true, Service is performed in the Armenian Language, and a part of the Scriptures is read: but the ecclesiastical language is that of the fourth and fifth centuries after Christ; and is, therefore, so different from that which is now in common use, that, as the Armenians themselves confess, the common people understand but little of it. They are averse, nevertheless, to a translation of the Scriptures into the present idiom; because the Armenian Language varies according to the different countries into which they are dispersed; and they consider the present translation of the Bible as the standard of their language.

I saw there a clergyman in a very curious dress, who, as I heard afterward from John Shamier, Esq. a rich Armenian Merchant here, was an Armenian Bishop from Jerusalem, who is come to India to collect donations from his countrymen here. I recollected to have heard, that you had the intention of sending your representatives in the Mediterranean to Jerusalem, in order to establish there, if possible, a Bible Society. I requested Mr. Shamier, therefore, to procure me, from this Bishop, such information about the state of things in Jerusalem, as might be interesting to you in this respect. He kindly offered to introduce me to him; and I had accordingly a conversation with him on last Monday, Mr. Shamier being my interpreter. I found the

Bishop in a house belonging to the Armenian Church, and in apparently poor circumstances. He had a black rosary in his hands. His name is Gregory. He has a long black beard, a benevolent countenance, and, on the whole, a venerable appearance. The Armenian Priest here, or Vicar as they call him, was also present.

I acquired, both from the Bishop and Priest, the following information.

Besides Mahomedans and Jews, the following classes of Christians are living in Jerusalem: Roman Catholics, Greeks, Armenians, Syrians, and Copts. The most numerous among these different denominations are the Roman Catholics. The discord between the Papists and the other Christians is as great in Jerusalem as in any other place; so that, according to human judgment, there is not yet a probability of uniting them for a religious purpose. The priests alone are provided with copies of the Scriptures: very few of the Laity have a copy. Among fifty Armenian Families, scarcely one is in possession of a Bible. Scarcely the fourth part of the common people can read. Christians of all denominations would like to receive copies of the Scriptures in their language, and their Priests would have no objection against it. The Roman Catholic Priests alone would probably not give their permission; yet many of their proselytes among the Arabians would nevertheless like even to buy their Arabic Bibles. The Christians in Jerusalem would like to send their Children to Charity Schools, if such would be established; only they must have the simple design to teach the Children to read and to write their native language, and not to draw them away from the religion of their parents. The Scriptures might be read in these Schools; only there ought not to be any ARGUING about religion in them. A Missionary of the Church Missionary Society, who has only the design to establish Schools according to this plan, to distribute the Scriptures and to convert Infidels, but not to draw

Christians from their several Churches, as the Papists do, would be received with great joy and respect by all denominations, (with the exception of the Roman Catholics,) but especially by the Armenians, who would most heartily enter into such views.

The Bishop promised to write to his monastery, belonging to which there are ten Archbishops and fifty Bishops, to receive your representatives, if they come thither, with the greatest civility, and to assist them as much as they could. He himself will not return to Jerusalem before the lapse of two years and a half. He does not think that the Turks would hinder the establishment of Schools for Christians, nor the distribution of the Scriptures.

Are not these accounts, together with the consideration that annually 4000 or 5000 Pilgrims visit Jerusalem, sufficient to point out the Holy City a fit Station for a Missionary, or Literary Representative of the Church Missionary Society?

INTELLIGENCE RESPECTING PERSIA.

But by far the most remarkable thing which I heard, is, that there is a number of about 80,000 persons in Persia, called Sophis, who, about ten or twelve years ago, openly renounced Mahomedanism, abolished circumcision, established separate places of worship, and adopted a peculiar dress, to distinguish themselves from Mahomedans. They are said to speak highly of Christ; to revere the Scriptures; and, on the whole, as the Vicar expressed it, "to come into the Christian way." They would receive copies of the Bible, and especially of the New Testament, with the greatest joy and gratitude; and would support with the greatest zeal all attempts to enlighten the Persian nation. They have their most learned teachers in Shiraz. They have a book in the Persian language, containing their religious principles, which the Vicar promised to procure me for my perusal.

Are these not wonderful accounts?
Are these not mighty calls to be diligent in the work of the Lord?

WANT OF MINISTERS, AND THE WAY TO
FURNISH THEM.

Extract from a Sermon preached at Lenox, at a meeting called for the purpose of forming a County Education Society, auxiliary to the American Ed. Society, July 6, 1818—by the Rev. HEMAN HUMPHREY, of Pittsfield, Mass.

Plenteous as is the harvest, the laborers are few. There is a great and distressing deficiency of well qualified religious teachers. This will be obvious, from a moment's attention to the following well attested facts and plain calculations. To begin with the United States. Our present population may be estimated at about 9,000,000. It is ascertained, that the number of competent ministers in this country, of all denominations, does not exceed 2,500.*

If we assign 1000 souls, upon an average, to each minister, which, in ordinary circumstances, is enough for the pastoral watch and care of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000 souls, or enough for 6,500 congregations, destitute. If we assign 2000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd.

What a melancholy picture does this simple, unvarnished statement present, of the deficiency of spiritual laborers,

* By competent ministers, I do not mean those only, who have received a public education; but intend to include all, whose qualifications, however acquired, entitle them to the confidence of the public, as guides and teachers in the all important concerns of religion. That hundreds, not educated in public seminaries, are included in the above estimate of 2,500, is evident from the result of a recent examination of thirteen triennial Catalogues of all the principal Colleges in the United States, except Princeton. In 1812, only 1305 ministers of public education were living, a considerable number of whom must, of course, have been laid aside by age and infirmities.

even in our own highly favored country!

But to be more particular. South-Carolina contains half a million of souls and but 50 well educated ministers; or one, only, upon an average, for every 10,000. An ancient and wealthy section of the state, of more than 900 square miles, has but one place of worship, (which is not used) and there are, on this whole tract, no ministers of any denomination. You travel 120 miles, on the road from Charleston to Savannah, without seeing a single church.

Georgia contains more than 300,000 souls, and but fifteen competent religious teachers, of all denominations. There are in North-Carolina but 45 qualified ministers, for the service of no less than 600,000 inhabitants. In this brief and rapid sketch, I hardly need mention the deplorable destitution of the whole state of Louisiana.

In East Tennessee, says a distinguished missionary now in service, "there are 14 counties without one competent religious teacher." In Virginia, says a gentleman of undoubted veracity, during a journey of 130 miles, between the Blue Ridge and the Atlantic, I passed but four churches, and two of these were mere sheds. This let it be observed, is the most ancient and populous section of that wealthy state, containing not far from 700,000 souls, and less than 40 ministers.

A very respectable clergyman of Winchester, Virginia, writes thus to a friend in Massachusetts:—"In eight counties, containing 48,000 inhabitants, about 2000 are connected with the Presbyterians, Methodists and Baptists, and 46,000 belong to no religious denomination. In another section of the state, 53,000 people are equally destitute—and in another, 20,000, except that there are a few Baptists and Methodists. In another district of fine country, compact, rich and populous, there are about 60,000 people who are connected with no religious denomination whatever." The same clergyman speaking of a tract of country west of the Alleghany, larger than the whole of Connecticut, Rhode-Island, Massa-

chusetts Proper, New-Hampshire, and Vermont, says that it contains but three educated ministers, and a handful of Methodists and Baptists. Another very intelligent and worthy clergyman, speaking of the western parts of Virginia and Pennsylvania, says, there are extensive districts, in which there is not, and never was a school—not half the adults, probably, can either write or read. Thousands never saw a Bible, or any other book, and never heard a sermon in their lives. One district, containing 40,000 people, has not a single fixed pastor. Another respectable gentleman describes a tract of country, 100 miles square, in Pennsylvania, where there is not one settled minister.

In Maryland, only *three* ministers are found in the whole extent of eight contiguous counties.

In 1816, a gentleman of respectability wrote thus from Indiana: "We have 65,000 inhabitants and but two Presbyterian ministers. Missionaries visit us, but the good seed withers for want of being watered." Missouri lately contained 50,000 inhabitants, and but *four* ministers: Michigan 15,000 and *one* minister: Illinois 36,000 and *no* minister. Even in the District of Maine, there are more than eighty organized towns, with an average population of 1000 souls, destitute of well qualified religious teachers. In two of the oldest counties of New-Hampshire, no less than 44 towns are in the same deplorable condition.

From Kentucky, a respectable missionary writes, under date of May 11, 1816, thus: "*Thirty*, and probably more of the counties have no Presbyterian ministers. Some of these counties contain from 8, 10, 12 and 15, to 18,000 inhabitants. There are many towns, in which reside the Judges, Attorneys, Physicians, and Merchants of the surrounding country, containing from 5 up to 12,000 inhabitants each, where no stated meetings are held, by any religious denomination."

I might proceed still further to expose the "nakedness of the land," by the statement of many other similar

facts and estimates; but why should I protract the anguish of Christian charity, by dwelling upon this disheartening picture? Let it suffice, to have given a hasty sketch of the general outlines. Not a word in addition can be necessary, to convince the candid hearer, that there is a pressing demand at home, for some thousands more of spiritual laborers than are now in the field. There is an alarming deficiency of religious instruction, which neither zeal nor activity can possibly supply, without more teachers.

How inadequate would be the utmost exertions of twenty or thirty reapers, to secure the approaching harvest of this whole country? And what could you expect from one sickle, in a field of 10,000 acres?

If we look abroad upon heathen lands, the benevolent heart finds no relief; for the deficiency, in these vast and whitening fields, is incomparably greater, than in our own country. The whole unevangelized population of the globe is often estimated at 600,000,000. To supply every twenty thousand of these souls with only one spiritual guide and teacher, would require no less than 30,000 missionaries. But after all the efforts which have been made to send forth laborers into this vast harvest, no more than 357 are now in the field. If these were equally distributed, each would have a charge of about 1,650,000 souls, considerably more than the whole population of New-England.

In Asia, the whole number of missionaries, not including native preachers, is 102. The population, it is supposed, falls but little short of 500,000,000, furnishing an average of about 5,000,000 for each missionary. According to this estimate, were the United States situated in Asia, and now groping in pagan darkness, our proportion would be less than *two* missionaries. O how much is to be done! How vast is the field! How plenteous is the harvest; and how few, how *very* few are the laborers!

[Another Extract.]

In pleading for the destitute millions

of our own land, and for the heathen abroad, I shall content myself, at present, with merely asking for what you can spare, and never feel it, except in the exquisite pleasure of doing good, and the rich and varied blessings which your offerings will bring down upon yourselves and your children, from heaven. "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Without presuming to touch a single bank share, or foot of land, or note, or bond, or flock, or herd, in the county, I could easily show, by the mere alphabet of arithmetic, how every call for charity might be met with surpassing liberality. It would require only a little extra exertion, with a few trifling retrenchments, and sacrifices, to produce a charitable fund of eighty thousand dollars annually.

Could my voice reach every ear in the county, I would say, Give us only what you can spare, and still be richer than if you gave nothing, and we will become obligated to pay at least twenty thousand dollars into the Lord's treasury. Nay, save and give us what is a thousand times worse than thrown away, and we will engage to support 100 pious indigent young men in their collegiate course. Make no retrenchments in the expense of your tables, go on joining house to house and adding field to field, provide for your children and for the wants of old age; withhold nothing from the poor; give us barely the avails of three hours extra labour each week, and it will amount, in this single county to more than \$26,000 annually. Give us only a fifth part of what the law suits of the county annually costs the inhabitants, and it will handsomely support 100 young men in College. Allow us but a single tithe of what is now most mischievously laid out for ardent spirits, and it will maintain at least 100 more. Nay, let us have merely the simple interest of what it annually costs this county, or any other, of equal population, to make sots and beggars, and ma-

niacs; to purchase dropsies, gout and fevers, early graves and everlasting contempt; give us barely the interest of the money which is thus expended, and we will engage to support thirty pious young men, in their preparations for the ministry.

These estimates may appear to some quite enormous; but a few plain calculations will show that they are extremely moderate. The population of *Berkshire*, according to the last census, is about 35,000. It appears from official returns to the Secretary's Office, in 1810, that more than 33,000,000 gallons of ardent spirits are annually consumed in the United States. The average proportion for this county is, within a fraction, of 150,000 gallons. We will suppose, however, that the inhabitants of *Berkshire* drink one third less than their full share, or only 100,000 gallons, amounting, at 75 cents per gallon, to \$75,000. Certainly not one fourth part of this expense for liquor can be necessary. More than \$60,000 must be worse than thrown away. But we will make another deduction of one third, from the last estimate, in favor of the county; and then we shall have a saving of \$40,000, in the single article of spirituous liquor. This may be put down as our *first* item in the charitable fund of the county.

Secondly.—Making every reasonable deduction for childhood, sickness and old age, there must be in a population of 35,000 souls, 8000 persons of full strength to labor, who might, upon an average, devote the avails of three hours labour each week, to charitable purposes. This would amount, in a year, to no less than thirteen days. The earnings of each day could not surely be less than twenty five cents, or three dollars twenty-five cents per annum. Multiply three dollars twenty-five cents the earnings of one person, by 8000, and you have an aggregate of 26,000 dollars. This is our *second* item.

Thirdly.—As many as 6000 persons in *Berkshire*, from fifteen years old and upwards, are in easy and many of them in affluent circumstances; and they cannot spend less for clothing, upon an

average, than 60 dollars per annum. Now, how very easily might each individual retrench to the amount of two dollars, (making \$12,000 in the aggregate) and the difference would never be perceived. Let this therefore, stand as our *third* item.

Fourthly.—One third of the families in this county, or 2000, at least, are in easy circumstances. Let each of these, upon an average, reserve five dollars from their customary annual appropriations for furniture and equipage; a trifle which would make no perceptible difference in their style of living, and we shall have a *fourth* item, in our charitable fund, of \$10,000.

In addition to all this, it would be easy to show, how large sums might be saved, without the smallest diminution of comfort, and with the loss of but very little splendor, from celebrations of Independence, military reviews, assemblies, concerts, shows and tea parties. But to say nothing of these, let us take the items for our charitable fund as above stated, viz.—40,000 dollars saved by temperance in the use of spirituous liquors; 26,000 earned by extra labour; 12,000 saved by imperceptible retrenchments in dress, and 10,000 by a similar exercise of economy in furniture and equipage; amounting to the round sum of *eighty eight thousand dollars* annually.

Divide this by \$5,000, (the population of this county) and it gives rising of 2500 dollars to be disposed of in charity, by each town, containing 1000 inhabitants, and so in proportion for the larger and smaller. This sum would enable such towns to contribute once in two months thus:—first contribution to the Foreign Mission Society, 200 dollars. Second, to the Berkshire Missionary Society, 150. Third, to the fund for the education of heathen children, 300. Fourth, to the Domestic Missionary Society, 50. Fifth, to the Bible Society, 200; and sixth, to the Education Society, 400; leaving 1100 dollars still in the hands of the people, for other charitable purposes.

Now, might all this good be done by a single town; might it be done, mere-

ly by the savings and retrenchments which have been specified, and shall we be seriously told, after all, that the *whole* county is unable to contribute a few thousand dollars annually, to educate pious young men for the Ministry, and to send Bibles and Missionaries to the heathen?

I am aware, that it might be found difficult to contribute, according to the foregoing estimate, all in *money*. Nor is it necessary. A handsome sum might be given in cash, and for the rest, various expedients might be successfully adopted; such as have been already adopted in various places, and to some extent, in this county. Indigent students might be furnished with clothing, bedding, &c. A few wealthy families, in almost every town, might board one or two indigent pious young men, while they are preparing for College. The females might establish a *County Ware House*, where the avails of their industry and ingenuity might be deposited and sold to advantage. Or they might form little working parties, in their respective neighbourhoods, and easily turn their industry to good account. To accommodate those who wish well to the great cause, but have very little money to spare, a receiver might be appointed in every town, with whom all kinds of produce and mechanical work might be deposited, and ultimately converted into money, clothing, &c.

BENEVOLENT SOCIETIES.

The formation of Societies in our new settlements for the promotion of the Redeemer's kingdom, is peculiarly encouraging. They are like little nurseries, in which the seeds of benevolence are sown and kept alive, and which shall ere long cause the wilderness to bud and blossom as the rose. They are an indication that those who constitute them know the value of Gospel privileges; and while they are thus contributing to send the Gospel to others, they give the most acceptable proof of their gratitude, to those who have heretofore remembered them in their prayers and their contributions.

The following account of several Societies in Susquehannah Co. Penn. is communicated by a valued correspondent at Lawsville.

"On the first day of January last, a few females in this town being desirous

of devoting some of their substance to religious purposes, organized themselves into a Society, known by the name of the "Female Cent Society in Lawsville." Their particular object is to promote a knowledge of Jesus Christ, by helping the Foreign Missionary Society, and some Benevolent Society in educating indigent pious young men for the Gospel ministry.

On the first Tuesday of last June, they held their first Annual Meeting, and paid into the treasury between five and six dollars.

Though this sum is small, yet it may do much good. It is hoped that the beneficence of this young Society will still increase with the increase of Divine light, and gracious influences of the Holy Spirit with which we have lately been mercifully refreshed. The Lord has done great things for some of us. Last Sabbath, 14 persons who were never before members of any church, were admitted into the church of Christ in this place.

"In Great Bend, on the fifth of January last, a number of Females, being desirous of doing something to promote the interests of the Great Redeemer's kingdom, convened, and organized themselves into a Society, known by the name of the "Female Cent Society in Great Bend." Their object is to promote a knowledge of Christ by helping the Foreign Missionary Society, and also some benevolent Society, in educating indigent pious young men for the Gospel ministry. On the second Tuesday in June last, they held their first annual meeting and paid into the treasury above nine dollars.

"Similar Societies were formed last April on Mount Ararat, and in Clifford, for the purpose of helping the Foreign Missionary Society in sending the Gospel of Christ to the heathen.

"May the Glorious Lord bless these infant institutions in these new settlements, by increasing their number, their virtue, and their true piety; and make them feel that it is indeed more blessed to give than to receive—that it is far better to give their substance to Jesus Christ, than to consume it upon their lusts."

From the Weekly Recorder.

Mercer, Pa. July 20.

Among the many pleasing accounts which are transmitted to the world through the medium of your useful paper, there is none ranks higher in my view than the praiseworthy disposition and conduct of the fair part of the human family, I mean the females. They are now making, and have often made, a very pleasing display of talents, benevolence, sympathy, and piety, in promoting the cause of the Redeemer. To the long catalogue of good works—I hope the fruit of grace, permit me to add, that two Female Cent Societies lately formed in the Congregations of Mercer and Salem, under the care of the Rev. Samuel Tait, have placed fifty dollars under the direction of the Board of Missions of the Synod of Pittsburgh, with a special view to aid in teaching the children of the Seneca tribe of Indians to read the word of God. And the ladies of the same Congregations have forwarded the necessary sum to make their Pastor a member for life of the American Bible Society.

Extract of a letter from Mr. Wm. Slocome, Preceptor of an Academy at Marietta, Ohio, to his friend in Boston, dated Aug. 13, 1818.

"The state of religion around us is low, but the state of morals is evidently improving. Open violations of the Sabbath are not so frequent; profanity is becoming unpopular, and drunkenness more disgraceful. It is hoped that Ohio is fast emerging from that darkness which has so long covered her, and that those places which were once the habitation of cruelty, will soon be places of fruitful fields and vineyards, yielding the peaceable fruits of righteousness.

"The Virginia blacks continue to attend the Sabbath School, and to make rapid improvement. Some of them, to whom I taught the alphabet last season, can now read with tolerable fluency in the Testament. One of their masters told me, that he found it much better for them to go to School on the Sabbath, than to stroll about in the fields; he said that they were better servants, and more faithful in his business. This is another proof that wholesome instruction does not "ruin" the slave. Sabbath schools are commencing in many of the settlements around us, and are productive of much good. In two instances they have been commenced by a single female without much, if any other assistance, and still continue to prosper.

POETRY.

For the Religious Intelligencer.

Perfect Rest.

When first the Almighty's forming hand
Rais'd from the dust the creature man,
Bright angels came, a thronging band,
To gaze and wonder at the plan.

Sweet mercy knelt the work to view,
And smiling said, "this charge is mine;"
While truth with darkening pencil drew
His future folly, care, and sin.

The errors of his future years,
In deep and awful shades were shown;
Yet mercy, still, through gushing tears
Would claim the wanderer for her own.

Love blest the child, while o'er his breast
Her rosy garland fain would hang;
Hope, on his brow her signet press'd,
And smiling joy her cymbal rang.

Fancy her airy pinions spread,
Of wildering flight, and rainbow grace;
And pleas'd, the infant rais'd his head
Their dazzling, fading hues to trace.

Another cast a distant glance
Of soft, serene, benignant ray;
As purest forms in shadowy trance
Gleam on the eye—then fleet away.

But as the wax that soonest warms,
Retains the quick impression long;
So did the stranger bear her charms,
Grav'd on his bosom, deep and strong.

Sent to his cold abode of clay,
Still of that beauteous form he thought;
Mid youth, or childhood's sportive day,
For her he sigh'd, for her he sought.

But chief, when age his temples crown'd,
And o'er his heart strange chillness crept;
When dull was every tuneful sound,
For her his eye incessant wept.

At length a voice his ear address'd,
Soft as pure music's holy swell,
"My name, Oh Man, is Perfect Rest;
Seek me in heaven, for there I dwell." H.

ANECDOTES.

Of a child only five years old.

'One Sabbath afternoon, a little before the school commenced, as I (the Sunday School teacher) was sitting alone in the vestry room, Eliza, C—— came up to me, and, with a smile upon her countenance, said, 'Sir, shall I read a chapter in the New-Testament to you?' I answered, 'If you please, and I shall be very glad to hear you.' She read the chapter in such a manner, for one of so tender an age, as greatly surprised me.—I gave her a penny. After which, I observed her to walk about the room, as if in search of something, and presently came again to me, and enquired, 'Sir, have you not got a money box?' (meaning the Sunday School Missionary Box). I replied, 'Yes: it is placed by the window:' pointing to it at the same time with my finger. She ran, got upon a chair, and dropped the penny into

the box. When she had so done, I said, 'What have you put the money into the box for?' She instantly replied, 'It is to send somebody to tell the poor people about the great God; and I have got sixpence more at home, if my mother will let me have it.'

At a town in Mass. a little girl, eight years old, was lately sent by her benevolent mother to carry some article of comfort to a poor woman in her neighbourhood, who, although a professor of religion, had long shamefully neglected attending public worship. On seeing the child, the woman said, "she had heard that the Lady gave Bibles to the poor, and that she wished one might be given to her, for the old one she had, was so worn, she was obliged to *guess it out*." The child returned home, full of earnestness to have a Bible given to the poor woman, stating as a reason, that the woman was obliged to *guess out* the words of the Bible she owned, "And," said the child, "I am afraid, Mamma, she does not *guess it right*, for she never goes to meeting!"

Commencement at Yale College.

The Exercises accompanying Commencement this year, will be in the following order:

On Tuesday, at 3 o'clock, P. M. an Oration will be delivered before the P. B. K. Society, by the Rev. Gardiner Spring; which will be followed by the usual declamation for prizes. In the evening, a Sermon will be preached before the Education Society, by the Rev. Timothy P. Gillet.

On the evening of Commencement day, the *Concio ad Clerum* will be preached by the Rev. Calvin Chapin, D. D.

On Thursday, in the afternoon, a Sermon will be preached before the Board of Commissioners for Foreign Missions, by the Rev. Dr. Spring, or the Rev. Dr. Payson.

The examination for admission to College, will commence on Tuesday, at eight o'clock, A. M.

The Directors of the Domestic Missionary Society, will meet on Tuesday morning.

The Annual Meeting of the Education Society, will be on Thursday morning.

Yale College, Sept. 1, 1818.

Doctrinal Tracts.

Three Nos. of a series of Tracts, designed to illustrate and enforce the most important doctrines of the Gospel, are published and for sale at this office:—Price, 1 cent for ten pages.

No. 1, 12 pages, entitled *General reasons for believing the Doctrines of Grace*.

No. 2, 24 pages. *Man a free agent without the aids of Divine Grace*.

No. 3, 44 pages *Plain reasons for relying on Presbyterian ordination, in a letter*.

RELIGIOUS INTELLIGENCER.

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BY NATHAN WHITING,

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